

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[PAYABLE AT THE END OF SIX MONTHS.]

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No. 2.

DOCTRINAL.

FOR THE CHRISTIAN INTELLIGENCER.

A LETTER TO A FRIEND,

On what is commonly denominated the "FALL OF ADAM,"
in which, all his posterity is supposed to have caught
the disorder, called "ORIGINAL SIN."

[CONTINUED.]

Next comes the sentence upon Adam. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and eaten the fruit I commanded thee not to eat—cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust thou shalt return." Here we have the whole sentence in detail; and I think we are authorized to say that *natural death* is no part of it. The last clause, which has been supposed to support that idea, is found to speak a different language. The reason for Adam's return to the ground is not that he had sinned, but, "Because dust thou art, and unto dust thou shalt return." That nothing has been seen, which at all answers to the popular doctrine concerning *The Fall*, must be evident to every reflecting person. They were deprived of many advantages and joys which would have been enjoyed, had they continued sinless; but what they were, it is not my present business to specify. Suffer me to press home the question, dear Sir; What is there in all the above of the "Fall of Adam," "original sin," "total depravity," and the like? What have we seen to justify the belief that Adam's partaking of the forbidden fruit, contaminated the soul, heart or mind of his unborn posterity? How can you make it appear, from the account in Genesis, that the natural offspring of sinful Adam, were naturally sinners, any more than I can, that the children of murderous Cain, were all naturally murderers? To save the time and labor of writing much on this point, let me entreat you to lay aside your orthodoxy for a short time, and examine it with all possible impartiality. You will find, upon due examination, that the sin of Cain was the greatest of the two, and would have constituted a more plausible pretext for damning all succeeding generations, than that which clerical blindness has unfortunately selected. And then again, I want you to inform me, if you can, how it came to pass that a son, born with a nature wholly corrupt, should experience more compunction of conscience in acting naturally, than his father did in sacrificing perfect holiness to sensual or sinful gratification. Of what advantage was it to Adam and Eve to possess a nature perfectly holy and pure, since, according to the *evangelical system*, as it is called, they yielded to the first temptation, without making so much resistance as many of their fallen children have done, though not regenerated?

But it appears that orthodox people, after the supposed regeneration of their whole nature, and in a state somewhat like that of our first parents; for, in the first place we find them quite as frequently guilty of what we call heinous crimes, as the *morally good* are; and in the second place, they exhibit as much ingenuity in excusing themselves and palliating the enormity of their offences, as the pair did in old Eden. They make a difference between the sins of the *world's people* and *evangelical christians*; the iniquities of the former are *full blooded sins*, those of the latter are *backslidings* of the saints. Hence, if it be desirable to sin, and escape with impunity, there is a peculiar advantage in being regenerate. But what most surprises me is, that the professedly regenerate will gloss over their transgressions by boasting of the depravity of their nature; and acknowledge in their *matins* a repetition of the same offences, of which, in their *verses*, they confessed themselves every moment guilty. It seems as though the *evangelicals* rested their hopes of heaven and happiness, on *sinning and repenting*, praying and confessing; and the more numerous and aggravated the crimes, the more certain of being forgiven and saved, if they thus *persevere*, and repent as often as is convenient. I cannot but suspect that some of those self-deceived souls would dread the thoughts of living any considerable

space of time without sinning in word, thought, or deed, lest they should seem to rely on human works, and not on the merits of Christ, for justification, for such terms are in the mouths of the *evangelicals* as the *sine qua non* of their soundness in the faith. And may we not suppose that the *un-degenerate* pair, previous to their fall, were equally orthodox in the faith, and reasoned in a somewhat similar manner, when tempted, as the *regenerate* now do; concluding that their crimes would not be so criminal, as though they were depraved by nature? If this is not uncharitable I will go one step further, and ask whether such orthodoxy, according to their own views, has not tended to immorality, in many cases, even from the beginning? Whether the sin of Adam and Eve was in reality great or small, it is not to be gathered from the *shame, fear, guilt* and *misery* which it produced in them, that they viewed it in a heinous light. But I will proceed with the narrative.

If the first sin was infinite and involved the guilt and condemnation of all Adam's unborn race, unless an infinite atonement should be made to ensure the *forgiveness*, (as it is strangely called,) and salvation of a select few, how can we account for the very singular words of the Creator;—"Behold the man has become as one of us, to know good and evil." Was it infinitely criminal in Adam and Eve to *know* good from evil? to distinguish right from wrong? what would do them good from what would injure them? or to gain by experience such knowledge or anticipation of the ordinary course of nature and providence, as to be able to foresee the probable effects of actions and events, as they were daily taking place? It seems impossible, my friend, that this act of Adam and Eve should have such a *damning* effect on his offspring, since the principal thing which the Creator apprehended was, that they would put forth their hands and take of the tree of life, and live (in the Garden) forever, or to the end of life. The meaning of which appears to be this; instead of remaining in a state of infancy and helplessness, they were to go forth into the wide world, and by labor, industry and economy provide for themselves.—They must build houses, raise provision and manufacture their garments.

I waive any particular conjectures of what is meant by the *tree of life*, and the *tree of knowledge of good and evil*; excepting, that with many others, I consider them the remains of hieroglyphic representations of situations in life; and if it be admitted that Moses had in mind, when he wrote or compiled the pentateuch, all the ideas the figures were intended to convey, it is quite questionable whether any of his commentators have accurately delineated them. For myself, I cannot see any thing, in the whole account, from Adam's going naked into the garden to the time of his going out with the woman, well clothed with garments of skins, that looks at all like what orthodoxy represents to be his *fall*, and from which, they say, flows original sin and total depravity. Whatever is meant by his being created in the *likeness* and *image* of God, he carried the same with him, for aught appears, when he went out of the garden. Nothing is said of his losing that likeness, in the succinct narration of Moses. And indeed, all commentators that I have seen, seem to discover many difficulties attending every attempt to elucidate that subject; and on the whole, it strikes me more like a general hieroglyphical, and of course, to us very obscure account of what Moses could gather from others, or some remaining figures and representations of opinions concerning the origin of the world, the creation and education of the first man and woman, than like a condemnatory sentence from the Almighty against them, for disregarding a prohibition relating to the knowledge of good and evil. The situation of the earth rendering cultivation necessary, is what might be expected, considering man as formed for that very purpose; and it was suitable that a declaration of their future condition and occupation should be made to the parents of our race, who at that time were unused to such exertions and hardships. As the years of their minority drew to a close, and they were about to *begin for themselves* in the world, the kind Lord instructed the *young couple* in relation to things which would first engage their attention, viz. the cultivation of the earth and the troubles of bringing up a family, much as parents do by their children now when they marry off, and engage in the arduous duties of life. Adam & his wife were not permitted to spend a life of idleness or ease in the garden of imaginary delights, but went forth,

under the general providence of God, to provide for themselves and family. The idea which is floating about in the minds of many, that man was originally formed to live always in the Garden; but that God foreseeing he *would fall*, made a corresponding change in the whole material world & its laws, so that it should produce briars & thorns, & man be obliged to earn his bread by the sweat of his face, as a punishment in part for an infinite sin, is unscriptural and unphilosophical. It appears to me that none but the lazy and indolent, or those who get their bread without much labor, would contend for such a doctrine. It is true, the scheme is sufficiently ingenious and chimerical to be a fit subject for poets and romance writers to amuse themselves and their readers with; but it too much resembles the fabulous religions of the ancient Greeks and Romans, to permit a more serious refutation than to make a simple statement of it. And besides, as it is drawn out in detail with all its consequences, by certain high Calvinists and warm Hopkinsians, does it not present in connexion with their *Triune Divinity* and an infinite satisfaction to a Being who could never be dissatisfied, and if he was, would be without change; I ask, does it not present an *image* infinitely more horrible and detestable than any thing we find in paganism? I am sure, Sir, that no unprejudiced, thinking man will deny this suggestion.

Wonderful and fanciful things are said about the *Cherubim* and *flaming sword* which were to prevent the exiles from returning to the garden. But whatever they were, if any thing now than the remains of hieroglyphics or allegories, not more accurately understood, their use was only to prevent Adam and Eve from returning to *that place*, to spend the remainder of their lives, expressed by the indefinite phrase "forever;" that is, be their life longer or shorter, as the case might be. The word "forever" is used in the same indefinite sense, in many places in the bible. See Ex. xxi. 2 and 6, Eccl. i. 4, John viii. 35.—Nothing would be more natural than that the labors, toil and fatigue with which they met in the world, would incline them strongly to return back to the easy, idle and pleasant manner of living which they formerly enjoyed, just as young people now do in some cases; returning upon their parents for support, rather than endure the fatigues of active life. To reason on the subject in this way, may be proper and profitable; but all far-fetched and fanciful interpretations, are impositions on ourselves and others.

The ridiculous notion of "original sin," as taught in schools of orthodoxy, lays at the foundation of almost all religious systems in the world; and hence the necessity of forming correct ideas of man, as he came from the hand of his Creator, that a reformation in doctrine may take place. The real powers, faculties, capacities and susceptibilities of man, are the only and true foundations for theologians, as well as philosophers, on which to build their systems. But if these be assumed without sufficient data, or on false principles, whatever be the system of religion or philosophy reared thereon, it will be no better than a pernicious superstition or a fanatical dream.

As the orthodox teachers and authors contend learnedly, that it is indispensably necessary for Adam and all his posterity to be miraculously changed by the Spirit of the *Triune God*, as their *unknown* Deity is denominated, and that in a manner answering to what they call the New Birth or regeneration, before they are able to do a single act, or conceive thoughts acceptable to God, I have considered it expedient to enter into a pretty full examination of the material facts and actions of Adam's life, as they are recorded in the first chapters of Genesis; such as his creation, the design and object of his existence, his being placed in the garden—the circumstances of his leaving it—his going out or entering into the world, as we call it; with observations on the manner of God's dealing with him and his wife after they transgressed; and I must declare it as the clear result of the examination, in my mind, that there is not the least evidence in the whole history to make even *credible*, what is commonly called the *fall of man*; and consequently, the whole doctrine of original sin falls to the ground; and it seems to me also to follow clearly, that the orthodox notion of *regeneration* or the *new-birth* is altogether without foundation. This solemn declaration of my full conviction, in relation to this important subject is not made hastily. I have carefully and patiently examined all the bearings and tendencies of the doctrine I oppose, and as age and infir-

mity admonish me of my own dissolution, it is my desire to express my mind freely and candidly, that you, my dear sir, and others, if they should read this letter, may be better prepared, to read the scriptures understandingly, and receive your sentiments from the pure fountain of truth, and not from the annotations, glosses, notes or creeds of selfish and erring men. I cannot but lament the extreme misfortune of those credulous, unsuspecting professors of religion who look with reverence to the self-created Doctors of modern orthodoxy, as it is called, for the doctrines of revelation, without once examining the divine record, to see for themselves whether these things are so; or whether additions, diminutions and alterations are made to the Scriptures, as may suit the convenience, interest or popularity of those renowned Scribes, whose lives are cast in high, as well as pleasant places, and who are as much governed by selfish motives as those are who venerate them. However harsh this language may sound to you, I am not conscious of having any other object in view, than to express incontrovertible truth, in a forcible manner.

(To be continued.)

FOR THE CHRISTIAN INTELLIGENCER.

BRIEF EXPOSITOR—NO. 4.

"For where your treasure is, there will your heart be also." Matt. vi. 21.

These words were spoken by the blessed Jesus, that his disciples might not indulge themselves in that avaricious and worldly spirit, whose policy is incompatible with the expansive and broad manifestation of divine goodness, by which his own ministration was to be distinguished. Jesus not only admonished and warned them against being satisfied with a righteousness, or religion, only equal with that of his religious adversaries, the Scribes and Pharisees, consisting mostly in the strict observance of the forms and exterior duties of piety, such as alms publicly bestowed, long & frequent prayers in the synagogues and corners of the streets, tedious fasts and pretended mortifications, but he also warned them against attaching undue importance to the possessions and abundance of this world's goods. The design and nature of his reign, required an elevation of views and affections. Than the Jews, no people were more illiberal and avaricious; and no man has lived, so entirely independent of worldly parsimony and selfishness, as the holy and benevolent Jesus. Had his eye been depraved with avarice, and his arm been stretched forth to monopolize, the wily arts of the tempter would have succeeded, the world itself have been grasped, and the kingdom which he came to establish, remained in embryo. But his thoughts were sublimely raised above all the mean pursuits of worldly policy, the sordid desires of unsanctified passions, and the jealous anxiety which would distrust even the goodness and faithfulness of Heaven. Such was the elevation of the Saviour's meditations, that he would not suffer the world, with all its riches, honors and pleasures, to occupy a moment's thought; and in giving instructions to his followers, he appears to be influenced more by considerations of his own independence of those multifarious objects, which have governed the motives of mighty intellects, than from what could reasonably be expected of those, who were to regulate their lives by his precepts and examples. Possessed of motives so divinely pure and sublimely exalted, the auditors are rather taught what they should be, to render their characters finished examples of moral and religious excellence, than what they would be, making an abatement for their proneness to error, the influence of established customs, and the numerous other circumstances, which have ever, in a degree, confined the thoughts of Christians, to the things of the world. So far as may be practicable, the instructions of Jesus have the most favorable tendency, in regulating the desires and restraining the passions of his sincere and enlightened followers. In addition to the confidence reposed in their celestial and unerring leader, they have the testimony of all the eminently pious and the evidence resulting from personal experience, in support of the glorious maxims and moral lessons which he delivered. The vanity of accumulating worldly treasures, those precarious and transient possessions, which, like beautiful pictures, may be destroyed in a moment, or take to themselves wings and fly away, cannot be too faithfully impressed upon their minds: and on the other hand, the wisdom and prudence, in becoming rich towards God, by depositing in their believing hearts those celestial and unalterable truths, which constitute the treasures of the gospel kingdom, and the fruition of which, the delights of heaven, cannot be too distinctly stated, forcibly and frequently urged upon the disciples of Jesus. By the former, we are admonished, that treasures laid up on earth, consisting of perishable and uncertain substances, are liable to the fury of winds, the devastation of water, and the conflagrations of fire; by the latter, we are encouraged to believe, that should the embattled elements wage ruthless war on each other, and demolish its foundation the grand temple of creation; should earth be destroyed, the heavens be rolled together as a scroll; the stars fall and the sun be extinguished, our imperishable treasures would survive the destruction of worlds and the wreck of time, and as though burnished by an infinite artist, present a most glorious and all engaging lustre. Of the one, we may be dispossessed by the faithless hand of villainy; of the other we are made inviolably sure, by the record of the Three in heaven, in whose

archives the title of our inheritance is faithfully deposited. The higher we estimate our possessions or treasures, the greater will be our ardency to ascertain the strength of our title to them, as well as the most proper means of rendering them subservient to our enjoyment. As saith the words of our text, "Where your treasure is, there will your heart be also." Every sane and reflecting person, will meditate mostly upon that subject, which to him appears most valuable. The more estimable qualities, will insensibly and invariably take the lead in his studies and reflections. To place our principal affections on the minor object, according to our estimation of things, would be impossible. It would be a violation of an established law of our nature; and as philosophically impossible, as for the smallest cause to produce the greatest effect, or the lightest weight in the scales, to preponderate against the heaviest. As the strongest motives influence our conduct, so do the greatest treasures occupy our principal attention, and secure to themselves our warmest affections. The truth and importance of this doctrine, and the utility of these remarks, may be appreciated, by a moment's attention to a few striking examples.

1. If worldly riches are the treasure which appears most valuable, they occupy his principal attention, and are uppermost in his heart. It will form a kind of centre, to which every thing else will converge. All the important movements he makes, will have a direct or indirect reference to his principal object. His worldly interest will linger about his pillow in the evening, and be the messenger of special tidings, to call him from the dominion of Somnus, to the busy concerns of the morning. Beholding in his possessions a treasure of supposed inestimable value, the anxious worldling desires to live forever, that he may idolize this object of his supreme regards, and dreads to die, only that he must leave his idol behind. Could he grasp his millions and hug them forever in the world of spirits, the thoughts of dissolution would be rendered tolerable.

2. Is worldly honor or fame the darling of the mind; does the insatiable thirst of the aspiring mortal, find its only gratification in sounding epithets, splendid titles and nominal honors? That being his treasure, there will his heart be also—To obtain his object, he will brave the dangers of war, the perils of the deep, and engage in every adventurous enterprise, the probable result of which will add another plume to the chaplet of renown.

3. Is literature and science the idol of the man, and would he enrich his mind with their treasures? To the fount of literature will he repair. The first beams of the morning sun, and the last glimmering of the midnight taper, will witness the assiduity of his researches, for the hidden pearls of science and profound erudition. Where his treasure is, there will be the powers of his mind, the labor of his hands, and the affections of his nature. For this reason, to acquire knowledge, entwine the name with wreaths of honor, or amass the wealth and shining dust of the world, every danger has been dared, every country visited, every embattled field been occupied; the trackless waters have been navigated, savage forests been traversed, subterranean caverns explored; cities have been erected, new worlds discovered, the globe circumnavigated; while the astronomer, mounting the car of vision, has penetrated the remote parts of his Creator's dominions, and returned with the intelligence of other systems, warmed and animated by other suns.

Then how reasonable the solicitation that we lay up treasures, by faith, and hope, and experience in the gospel kingdom? Not that our faith creates the immortal inheritance; but gives us the present enjoyment of a free and unmerited gift, from our Almighty Donor. In a state of being where knowledge is not intuitive, but acquired by application to study and reflection, it is no more than proper, that we should listen to the admonitions of wisdom, and make the riches of the gospel of Jesus, the object of our earnest pursuit. On that treasure let every heart be placed. It is infinitely more valuable than the whole earth without it. The wisdom of a Solomon, and the dominions of an Alexander, and the matchless powers of the late exile of St. Helena, are shining tinsels and worthless bawbles, without confidence in the God of our Salvation. Nothing but Jesus, and him crucified, can satisfy the capacious desires of the soul, or afford us that durable and glorious abundance, "which nothing earthly gives or can destroy," the life and immortality brought to light, through the gospel. Hence said an Apostle, "We have this treasure in earthen vessels." The knowledge which men have of divine things, is attributed to them as their riches. "Therefore, every Scribe which is instructed unto the Kingdom of Heaven, is like unto a man which is an householder, which bringeth out of his treasure, things new and old." "That their hearts might be comforted, being knit together in love, and unto the riches of the full assurance of understanding, to acknowledge the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

CHRISTIANOS.

THE LORD IS GOOD.

"Sing, O ye heavens; for the Lord hath done it! Shout, ye lower parts of the earth; break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Isa. xlv. 23.

Thus shouted the admiring and astonished Isaiah, as he beheld, in prophetic vision, the unparalleled goodness of God towards a rebellious and gainsaying people. Instead of seeing the heavens black with vengeance, and the earth wrapped in a general conflagration, bursting upon a wicked nation;—instead of seeing a God of fury, indignation, and

awful wrath, he beheld the beams of divine peace, gilding the face of creation with gentle rays, and heard a voice from heaven, announcing the soul reviving and animating proclamation, that the transgressions of polluted Israel were blotted out, his multitude of sins forgiven, and his soul redeemed.—While he viewed this wonderful exhibition of Jehovah's love, immortal rapture fired his soul, while he broke forth into ecstasy, and in strains of tuneful melody, called upon the heavens, the lower parts of the earth, the mountains, the forest, and every tree therein to break forth into rapturous shouting, and singing, for the Lord had redeemed Jacob and glorified himself in Israel.

It is no wonder that the prophets of old, who knew and felt the forgiving Spirit of God, whose souls had often been warmed with the love of Heaven, should tune their harps and touch the highest notes on the timbrel of praise, and sing a song of thanksgiving to God, when heaven and earth indulged the inspiring lay. It is a truth, which ought to be recollected, that earth has lent her aid, heaven echoed to the sounds, while seraphim and cherubim joined the grand concert, while angels clapped their golden wings, to celebrate the wisdom and goodness of the immutable Jehovah. When the pious Psalmist kneeled at the altar of prayer, to tender the tribute of gratitude due to God, for the blessings with which he was distinguishing him, he softly touched his mellifluous harp, and in accents of harmony, sang, "The Lord is good to all; and his tender mercies are over all his works." No wonder that melting strains should drop from the lips of the Psalmist of God. No wonder that the heavens should gently bow—the earth rejoice—trees clap their hands—forests break forth into singing, and all nature become alive to music, when the subject of unbounded and immortal Love becomes the theme of myriads of celestial inhabitants, who now are shouting, "Glory to God in the highest—peace and love to men."

To sing the praises of the great I AM, to recount his manifestations of love, and the many tokens of his paternal affection, was the peculiar privilege of his holy prophets. If we see the prophets of old borne down with grief—tossed, by the gales of adversity, upon life's tempestuous ocean, and sinking beneath oppression and misery, or exalted by prosperity to places of honor, confidence, and trust, and enjoying every temporal and spiritual blessing of a beneficent Father, we hear them extolling the benevolence of the Deity. How different is the language of those men, who profess to be spiritual teachers at this age of the world? Instead of proclaiming the goodness of God to all men, they confine it to a few, to suit their selfish and contracted views. Instead of representing him an all-merciful Father, they clothe him in the dreadful garb of almighty malignity and relentless cruelty. Instead of preaching a God of forgiveness, they tell you that heaven, earth and hell, will conspire to render man more miserable, and will make him a subject of never-ending sorrow. Father, forgive them. They preach a doctrine false in theory, dreadful in practice, dishonoring to thee, and destroying to thy offspring. Thou art love, ceaseless and boundless love. The firmament declares, all nature attests, and thy continued goodness to man confirms it. Sing, then, O ye heavens; break forth into strains of immortal melody, ye mountains, ye forests, ye trees of the wilderness, and beasts of a thousand hills; fish of the sea, fowls of the air, and all things, for the Lord God omnipotent reigneth, and hath declared his love to man.

N. Y. Gospel Herald.

CHRISTIAN INTELLIGENCER.

PORTLAND, SATURDAY, JUNE 5, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

The Editor not having returned from his journey, a respected correspondent, who has hitherto taken much interest in this publication, and whose communications have frequently been honored by an insertion therein, has taken the liberty to occupy the Editorial Department with the following interesting reflections on

PIETY TO GOD.

It is the boast of Universalists, that the doctrines in which they believe, are, if correctly understood, better calculated than any others to call forth from the heart those sentiments of love and veneration toward God, which are the perfection of all true religions. And it would seem as if all, who are disposed to candor, must admit the idea; for it is natural that a person's emotions of love toward an object should rise in proportion to his convictions of the benevolence and goodness of the object loved. "Religion is the imitation of the God that is worshipped;" and, since the soul of the christian religion consists in love, the more enlarged our ideas of the love of God are, the greater will be our return of love; until, believing in the infinite benevolence of creation's Father, we come to "love the Lord our God with all our heart, soul, mind and strength, and our neighbors as ourselves." This is as obvious, as that a greater cause will produce a greater effect.

Considering the subject in the rational and scriptural light, we see the happy influences it is calculated to have in hu-

man society. We see also a complete refutation of the stale and ungenerous charge, so often preferred against us by the enemies of truth—that the doctrine of God's universal goodness leads to licentiousness and irreligion. How can those sentiments which lead men to consider God as their infinite and immutable friend, cause them to hate his character and disregard his commands? Was it ever known among men, that love and friendship produced hatred and animosity? As well may it be said, that a man's ideas of the sincere love, which his friend bears toward him, causes him to hate that friend and disregard his kind advice; as that the most exalted sentiments of God's lovely character, lead men to irreligion.

Consider then, O ye patrons of the Christian Intelligencer, the obligations under which you lie, to love and serve your heavenly Benefactor. Consider how important it is to your own enjoyment; and how important to the cause which you have espoused, that you live in the love and in the spirit of the truth. We blush for ourselves when we confess, that it is sometimes the case, that limitarians, who have not half the reason for loving and serving their Maker, that we have, evince more devotional feeling, and live nearer their God, than do some of our faith. Why is it so? Is it not because too many, although they may have embraced the speculative truths, do not as yet imbibe the spirit of the thing? This neglect is indeed that, which must bring a reproach upon any cause.—Be exhorted then, we beseech you, first of all, to remember, that speculative opinions, however correct they may be, are of service no farther than as they assist him, who embraces them, to cultivate communion with God, and heaven, and virtue. Alas! a stranger is he to true happiness, who knows not the secrets of holy devotion. A blinded wanderer is he, whose eye is not fixed upon the Great Director; and he is little fitted to bear up under the storms of life, whose munition is not in the Rock of Ages. Would you enjoy prosperity—would you endure adversity? Oh then, recognize the ever-constant hand of the benevolent Giver of all good, which communicates enjoyment, and sustains in the dark hour of sorrow. "Set your affections on things above, and not on things below;" and then, though the roaring of the world's mighty tumult should swell with terrific horrors around you, yet you are secure! Death may invade your dwellings; friends may fall before your eyes; nay, yourselves may feel the cold hand of death placed upon your vitals, to rob you of your own breath; yet, placing firm confidence in the immutable Rock of your Salvation, His Almighty arm shall support you, amidst

"The wreck of matter, and the crush of worlds."

THE ATONEMENT.

And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Romans v. 11.

This is the only text, in the New Testament, in which we find the word, ATONEMENT; and it is proper to observe that, if the word is used in its popular acceptation, it is an improper translation of the original word. *Katallagen*, which is here rendered *atonement*, is in other places rendered reconciliation, which is perfectly proper. Had it been so rendered in the text under consideration, it would probably have prevented much unprofitable dispute, especially among those who have not critically and impartially examined the subject. The meaning of the writer would have been more clear, to every reader, as may be seen by using the word reconciliation, instead of atonement. Thus; "If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation." By this translation of *katallagen*, instead of rendering it atonement, the passage becomes far less obscure. The point to which we must first direct our attention, is the state of mankind, rendering this reconciliation necessary. That "God commended his love to sinners"—that "Christ died for the ungodly," even those "who were alienated and enemies to God by wicked works," need not be proved by particular passages. The apostle says "We have before proved that both Jews and Gentiles were all under sin;" and the universal experience and observation of men, corroborate the truth of his declaration.

But the question which has become a sort of gordian-knot, in relation to the subject is, *How all men become sinners?* The direct scriptural answer is perfectly easy, viz: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all

men, for that all have sinned?" The meaning evidently is, that all men become sinners, in consequence of one man's sin; or in other words, that all sin may be traced back to one man. But this answer only makes room for another question; that is, What justice can there be, in making many suffer for the sin of one? To this we mean to give an intelligible reply.

There is a difference between suffering, or sustaining an injury for another man's sins, and being punished as a sinner. That we do suffer great misfortunes and miseries, by the wickedness of others, without being personally accountable for their iniquities, is an indisputable truth. The most innocent and virtuous are frequently rendered extremely wretched by the imprudence and wickedness of the degraded and sinful. The guileless and unsuspecting may be hurried in a moment, from the delightful elevations of moral virtue, to the cheerless depths of ignominy, by the artful depravity of others. It is impossible to make any probable calculations, upon the amount of misery, occasioned by one act of wickedness. The vibrations of sorrow may extend to millions, and be continued for centuries, though most of the sufferers are ignorant of the main-spring of their calamities. To mention one case. Who can calculate the length, breadth and duration of the sufferings, occasioned by the ruling monsters in Europe, in a declaration of war, for the overthrow of liberty? Should they succeed, and demolish the half-built temple of freedom, how many millions in generations to come, may suffer the lashes and degradation of a despotic reign, in addition to the mountains of woe, which will fall on multitudes, now on the theatre of action? Hence, though we engage to maintain, that each person is individually accountable for his own sins, and that they cannot in justice be imputed to another, so as to become his sins; yet we cannot deny that the iniquities of one man, may become the cause of indescribable sufferings to millions of others. The sinful abuse of power—the immoral tendency of a bad education—the vitiating influence of corrupt examples, and a thousand other causes, become the means of incalculable misery in the world; and yet each individual thus mistaught, would be morally accountable for his own sins. Hence there is a manifest propriety in the apostle's declaration;—"By one man sin entered into the world, and death by sin, and thus death passed upon all men, because all have sinned."

To excite a profitable train of reflections, the reader is requested to consider, that men not only sustain injuries by the iniquities of others, but they also, on the other hand are the recipients of many blessings by the virtues of others. Not only the upright, but even the profligate and abandoned, enjoy distinguishing privileges, in consequence of the benevolent and noble exertions of their superiors. Who can estimate the numberless blessings which millions now enjoy, in consequence of those patriotic exertions, which achieved our independence, before most of us had an existence? These favors may be perpetuated to ages far remote in futurity, and become the source of happiness to as many millions, as there were individuals, who suffered to secure them. These are a few of God's marvellous ways, the cause and relations of which, are to us inscrutable. They unquestionably harmonize in the economy of infinite benevolence, and when fully understood, will display God's wisdom and perfection.

From the foregoing reasoning, it appears plain, that there is no more impropriety in admitting that mankind suffer, in consequence of the disobedience of the first Adam than there is, in supposing they are vastly benefitted by the obedience of the Second, the Lord from heaven. But it should be remembered that we do not suffer as criminals, under the influence of the First until we are actually guilty of the commission of sin; nor are we entitled to the rewards of righteousness, under the dominion of the second Adam, till we have actually performed some righteous deed. The inconveniences which men endure for other people's crimes, and the blessings which they enjoy by others' virtues, are to be kept entirely distinct from the rewards of their own actions. By misapprehending this point, we are liable to be involved in numerous and perplexing errors.

By receiving the atonement or reconciliation, men become reconciled to God; and that reconciliation causes them to joy in God through our Lord Jesus Christ.—Every man may know whether he is thus reconciled, by consulting his own experience. Does he enjoy heart-felt reconciliation; does he contemplate the government and providence of Jehovah, as infinitely perfect and glorious, and feel his soul drawn out in devout love to him, and ardent affection for his children? If the blessings of reconciliation are worth enjoying in any state of existence, they certainly are in the present; and, therefore, those who habitually neglect this ministry of reconciliation, act the part of traitors to their own dearest interest, and spurn from themselves, the proffered mercies of Heaven.

How many are there, of our readers, who can heartily and experimentally utter the words of Paul; "and

not only so, but we joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation?" God grant there may be many, very many.—And may the living streams of divine love reach every recess of the human heart, and, removing from the passions every unholy influence, impart,

"What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy."

RELIGIOUS NOTICE.

The Subscribers take this method to notify the public, that the EASTERN ASSOCIATION OF UNIVERSALISTS will be convened at the Centre Meeting House in Farmington, on Wednesday and Thursday the 23d and 24th of June.

The Rev. WILLIAM A. DREW will make arrangements to entertain the ministering brethren.

The Council will hold its sessions at the Academy-Hall, near the place of public service.

The singers and musicians will be provided with a room in which they can make their own arrangements, and practice the tunes designed to be performed.

Suitable exertions will undoubtedly be made on the part of the brethren of this Society, to provide accommodations for as many of their friends and brethren of other towns as possible.

It is hoped that the ministers and delegates, as also the choristers will assemble at the Academy-Hall as early on Wednesday morning as convenient.

JAMES BUTTERFIELD, } Committee of
CHARLES SAVAGE, } Arrangements.
JOSEPH HISCOCK, }

NEW SOCIETIES.

Six new Universalist Societies have lately been organized in this State, viz: one in each of the towns of Readfield, New Sharon, Freeman, Canton, Livermore and Strong.

A new Religious Society has recently been formed in the town of Swanzy, (N. H.) by the name and style of "The Universalist Society of Swanzy."

A new Universalist Society has also recently been formed and legally organized in the town of Union, (Me.) by the name of the "First Universalist Society in Union," and have raised a sum of money for the purpose of employing a preacher.

We learn from Haverhill, Mass. that the Universalist Society in that place, have purchased a lot of land, and are collecting materials for the erection of a House of public Worship, which will probably be completed the present season.

MARRIED.

In this town, by Rev. Dr. Payson, Mr. Howard Willis, to Miss Hannah Beck, daughter of Deacon Thomas Beck.

By Elder Rand, Mr. Rufus Haynes, to Miss Eliza McQuilly.—On Sunday evening, Mr. Hollis K. Churchill, to Miss Mary J. Lowther, all of Portland.

On Tuesday evening, by Elder S. Rand, Mr. Ira P. Woodbury, printer, to Miss ELIZA F. Osgood, daughter of the late Brig. Gen. Francis Osgood.

In New-Gloucester, by John W. Rich, Esq. Mr. Benjamin Weeks, of Gray, to Miss Rachel Megquier.—By Rev. Jabez Woodman, Mr. John Allen to Miss Sally Bennett.

DIED.

In this town, Madam Sarah Bradbury, aged 84, relict of the Hon. Theophilus Bradbury.—An infant child of Mr. Hugh Prince.

In Dover, N. H. on the 12th inst. REBECCA COLBY, the amiable consort of Benjamin Colby, aged 26 years. She supported the character of an affectionate wife, a tender mother, and faithful friend. Her loss is truly great, and will long be felt by a numerous circle of friends, to whom she was endeared by every tie of friendship. To her disconsolate husband and two little children her loss is irreparable. Her last sickness was long and distressing, during which she manifested a fortitude and resignation, which a firm and unshaken belief in future happiness alone can inspire. She was a true believer in the Salvation of all men, and this belief never left her, but continued to console, to comfort and refresh her to the last hour of her mortal existence. These emphatic words dwelt upon her lips, "Thy will be done, O Lord!" And with this prayerful testimony of her resignation, she yielded up her life without a sigh, and fell asleep in the arms of her Saviour.

"Balfour's Inquiry."

A few copies of Mr. BALFOUR'S INQUIRY, remain on hand, which may be had at \$2 00, if called for immediately.

ALSO,

A series of Letters in defence of Divine Revelation, addressed to Rev. Abner Kneeland, by Rev. H. Ballou—price \$1.

A volume of Sermons, by Rev. H. Ballou—price \$3.

A number of Sermons on various subjects—price 12 1-2.

SACRED LYRE.



THE TEAR OF GRATITUDE.

There is a gem more pearly bright,
More dear to Mercy's eye,
Than love's sweet star, whose mellow light
First cheers the evening sky;
And liquid pearl, that glitters where
No sorrows can intrude,
A richer gem than monarch's wear,
The Tear of Gratitude.

But ne'er shall narrow love of self
Invite this tribute forth,
Nor can the sordid slave of pelf
Appreciate its worth;
But ye who sooth the widow's woe,
And give the orphan food,
For you this liquid pearl shall flow,
The Tear of Gratitude.

Ye who but slake an infant's thirst,
In Heavenly Mercy's name,
Or proffer Penny a crust,
The sweet reward may claim;
"Then while you rove life's sunny banks,
With sweetest flow'ets strew'd,
Still may you claim the widow's thanks,
The orphan's Gratitude."

THE REFLECTOR.

FOR THE CHRISTIAN INTELLIGENCER.

It was on one of those delightful and inspiring evenings in the month of May, when the silver moon, with thousands of tellery lights, unveiled by a single cloud, looked calmly down upon reviving nature; and the southern zephyrs gently kissed the verdant landscape—that my friend CAROLUS and myself, wearied with the active bustle of day, retreated to a little eminence, not far distant from the village, and seated ourselves upon a green turf recently revived by the approaching southern sun. Alas! said CAROLUS, (as a star shot itself through the ethereal vault and quickly disappeared) how many lessons are continually presenting themselves to us, to teach us the fleeting tenor of man's existence! He appears but as yesterday; to-day his vanity engages our attention; and to-morrow, where is he? Surely, of us it soon will be said, "The places that now know us, will know us no more forever." "Man in his best estate is vanity; his days an haubt-breadth, and his age is as nothing." Is it not strange, returned I, that mortals seem so unconscious of the transitory nature of their earthly existence! As if their present state were to be perpetual, they toil—they strive—they contend,—but in the midst of their efforts they are cut down, "the wind passes over them, and they are gone." Truly, "the places which once knew them, now know them no more forever." Ask those marble monuments, which tell posterity the sufferings, the virtues, or the heroism of Socrates, of Marcellus or of Alexander, if they have any knowledge of the persons, whose names they perpetuate? And they are as silent as the sleepy dead, whose deeds are there recorded! Where now are those mighty warriors who filled the ancient world with bloodshed and ruins? Where those wise legislators, whose laws and institutions civilized the barbarous and rude? The concluding line of history fixes the common seal to their career, "AND HE DIED." And yet, resumed CAROLUS, how few profit from the past history of mankind! When will the children of men learn wisdom from a sense of their own fugitive state? Alas! What a round of toils and sorrows are we doomed here to fulfil.

Whilst thus meditating upon subjects of tender concernment, the village lights became, one after another, extinguished, till the "drowsy world was lost in sleep." Methought it was a fit emblem of death. Soon, I exclaimed, O! ye friends and neighbors, who in life are so active and so gay, shall ye repose in a sleep, from which you will not again awake, to behold the places which know you now.

"Sad, sickening thought! and yet deluded man,
"A scene of crude, disjointed visions past
"And broken slumbers, rises still resolved,
"With new flush'd hopes to run the giddy round!"

Indeed, said CAROLUS, such contemplations are dejective.—And is there nothing permanently consoling, to correct the sorrows of present observation? Yes, my friend, blessed be

the God and Father of our Spirits; LIFE and IMMORTALITY are brought to light through the Gospel of our Salvation. This is but a preparatory state to a higher and better existence: there "sorrow and sighing shall flee away, and tears be wiped from off" all faces."

"See truth, love and mercy, in triumph descending,
"And nature all glowing in Eden's first bloom!
"On the cold cheek of death, smiles & roses are blending,
"And beauty immortal awakes from the tomb."

Our tongues being no longer able to give utterance to the rising emotions of gratitude and praise that swelled our bosoms, or the hopes of the gospel we passed silently into our quiet homes, committing ourselves to the watchful faithfulness of our Guardian Protector.

ORIGEN.

ON SPRING.

One reflection which the return of Spring teaches us, is with regard to the *unchanging goodness* of the Almighty. This also, my brethren, is a truth which we learn by "the hearing of the ear;" but which can no where be learnt with such efficacy and power, as in those hours when "our eyes may see it." If there is an instinct which leads us now into the scenery of nature, it is not only to amuse us with a transitory pleasure, but to teach us just and exalted conceptions of "Him that made us." In no hours of existence are the traces of his love so powerfully marked upon nature, as in the present. It is in a peculiar manner the season of happiness. The vegetable world is bursting into life, and waving its hues, and spreading its fragrance around the habitations of men. "The desert" and even "the solitary place is glad, and the wilderness springs and blossoms as the rose." The animal world is marked by still deeper characters of happiness. Myriads of seen, and far greater myriads of unseen beings are now rising, from every element, into life, and enjoying their new-born existence, and hailing, with inarticulate sound, the Power that gave them birth. The late desert of existence is now filling with animation, and every element around us is pregnant with life, and prodigal of joy. Is there a time, my brethren, in which we can better learn the goodness of the universal God? Is it not wise in us to go abroad into nature, and to associate his name with every thing that, at this season, delights the eye, and gratifies the heart? And is there any image under which it is so useful for us to figure "him that inhabiteth eternity," as under that of the Father of his Creation; as having called every thing into existence for "his pleasure;" in communicating happiness; and as, in these moments, listening, with placid ear, to every inarticulate voice that testifies joy.—Allison.

BRIEF HINTS TO PARENTS.

RELIGION.—It is of the utmost consequence, that the first impressions made on the minds of children respecting the Divine Being be correct and encouraging. They should be taught that He is the Giver of every good, the Author of all felicity, that He is love itself, and delights in our happiness. Impressions like these, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence, and gratitude, and be a better foundation for a practical assent to the truths of the gospel, than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrine of christianity ought to be presented in the simplest forms; no religious instruction is better suited to the minds of children, than that derived from the precepts and example of Christ; and no part of his example more calculated to touch their hearts, than the compassion and the tenderness, which he so perfectly displayed.

It is by refining and exalting the motives to action, that parents promote the happiness of their families. Therefore, it is a very interesting part of religious education, to fix on the young mind a conviction, that religion is not an occasional act, but the effect of the in-dwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must ever be maintained; if ye love God, ye will avoid evil, and do good. And that it is the purity of the motive, which not only gives worth and beauty, but which, in a christian sense, gives life and efficacy to the best actions. And without pure motives, acts of devotion, however splendid, will not be accepted in the divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty; young people entering into life to act for themselves, who have imbibed these principles will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May parents, therefore, not suffer the lively season, when the hearts of their children are flexible, and their love ardent, to pass by, without impressing by example and precept, those principles, on which their happiness depends.

In closing these hints, permit me to say, that whatever may be the event of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty, of "training their child in the way he should go." Those, who, though mourning over a prodigal child, can appeal to the Searcher of hearts, for having endeavored, to the

best of their knowledge, to lead him in the path of rectitude, must have feelings and reflections, widely different from those parents, who, though also lamenting the evil course of their offspring, feel their own neglected duty of sea-onable care and instruction, greatly increasing the bitterness of their sorrows.

AN EXTRACT.

Under the cover of Religion, men, perhaps more frequently indulge the bitterness of passion without compunction, than in any other situation. The wretch, who wantonly, and without some "salvo to his conscience," attacks private character, feels self-condemned. But the *sour, sanctimonious, grace-hardened* bigot, embarks all his pride, gratifies all his revenge, and empties his corroded bosom of its gall, and having done so, smooths over the distorted countenance, on which sits the smile of Judas, and half believes, that he has done God service.

The proud, ambitious, arrogant clergyman, takes his stand in the church with the same views, that the proud, arrogant and ambitious statesman takes his in the world. Is self-aggrandizement the motive of the latter? so it is of the former;—And this is to be sought in pursuits and studies, which ought above all others to sweeten the temper, and humble the pride of man. The arch casuist soon, indeed, acquires a zeal for religion, but it is cruel; he learns to contend for the faith, but he contends with acrimony; even the Cross, the sacred symbol of the Saviour's sufferings, is borne about with him as an ostentatious emblem of his own humility. His own creed is the standard of doctrine, his own church the exclusive asylum of faith. He fancies that he possesses, *solus in solo*, all the orthodoxy, all the erudition, all the taste of the kingdom. If any one dares pass the boundaries he has fixed, or to adopt a mode of expression he has not authorized, he brands him with the appellation of *heretic*, & instantly hurls at his devoted head a thunderbolt. If an individual stands in his way, and particularly if that individual possesses an influence which he envies, he marks him as his victim.—The sacrifice, however must be orthodoxly performed and attended with all the external forms of sanctity. To prepare the way for this, disingenuous insinuations are thrown out against the hated object. His sentiments are misstated, his language is perverted, and his performances are dissected and combined anew, and held up in opposition to sound doctrine; in order to awaken jealousies, to weaken the confidence and steal away the affection of his christian friends. In the mean time, and the more effectually to conceal the ultimate design, the sacred names of friendship, of sincerity of candor, are flung around the devoted individual; profession swells on profession; a sense of duty, a love of truth, and even thy glory, God of mercy! is declared by the insatiate executioner to govern him whilst he feels at the moment, the malice of hell ranking in his bosom, and dips his pen in the venom of the damned! The assault is indeed conducted under the banner of Jesus Christ; but it is immaterial whether it be the banner of Jesus Christ or Mahomet. A proud, haughty, persecuting spirit, wherever or in whosever found, will transform the mild accents of heavenly grace to execrations; and steep as soon the Evangelist as the Alcoran in blood.

FOR THE CHRISTIAN INTELLIGENCER.

ORIGINAL ANECDOTE.

A certain methodist preacher, declaiming before an audience one evening, where he knew there were a number of Universalists present, was very positive in asserting that "Universalism led to all manner of iniquity." He stated that for above fifteen years he had been a zealous Universalist, &c. As is usual with that class of people, after he had concluded his harangue, he gave liberty for others to speak; when a venerable, well instructed Universalist arose, and addressing the speaker, inquired, if he spoke from experience when he said Universalism led to all manner of iniquity? Did it lead you to commit all manner of crimes? If it did, how came you in the pulpit and not in the State's prison? Why, said the preacher, something disconcerted, it is true I was no worse than the generality of men, but the reason of it was, that while I contended for the truth of that system, I did not really believe it. I knew then as well as I now do, that it was all a lie.—And yet, says the old man, you stated that for fifteen years you had been a Universalist? Out of thine own mouth will I condemn thee. You have proved that you are a liar now, and that you was a hypocrite then. And since you are guilty of such iniquity and never believed in Universalism, it is plain that as far as doctrines had any effect to lead you to licentiousness, Methodism, in which you then believed, and now preach, and not Universalism, made you a hypocrite and a liar. I advise you sir, not to preach again, until you have embraced some other system which shall correct such iniquity as your doctrine has led you into.

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